THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (MATT. 11: 28).

No. 23. Vol. LXXX. Thursday, June 6, 1918. Price One Penny.

HER INFLUENCE.

WOMAN! Thy virtues make of thee a cherished flower.
A rose bud, face upturned in joyous spring, in quest of light and sun,
Unfolds its petals proud; soon reaches fullest bloom.
Rich is its beauty. By its fragrance, too, the flower is known.
Woman, pure and true, such thou art; for greater beauty there is none.
Therewith and by thy fragrance charmeth thou thy husband, sons,
and daughters every hour.

There is no one who questions the power that a noble woman wields in the world. Unfortunate is the man whose life has not been influenced by the refining power of a gentle woman. The child whose mother has been snatched from him, as it were, while in infancy or youth and who has thereafter been buffeted about by those less near and dear of kin or by this cold and cruel world, most assuredly deserves the sympathy of those whom Providence has more highly favored. Where is the trust that equals motherhood? Is there a calling or an appointment in this life that carries such great responsibilities? It would be cowardly to attempt to minimize the importance of woman's mission and the far-reaching benefit to civilization of her life and various activities. On the other hand, the world is quick with its praise of her. She may be called the fountain of life; she is its guiding star. Point out, if you can, an institution of learning or of training that affords anything like the opportunity for moral and social betterment that the home does if love abounds therein, and all the activities of childhood and youth are made wholesome by the influence of one who is, in its truest sense, what God intended that man's helpmate should be. It does not exist. In its relation to the sum of excellence of humanity, the family as a unit of civilization may be likened unto one of the innumerable stars in the firmament, that are of diversified size and brilliancy. Its light, whether very

bright or seen but faintly by the natural eyes, or even though it be invisible through the lenses of a powerful telescope, contributes its portion to the wonderful lighting system of the heavens. So the family's influence radiates upon humanity, and the "firmament" of mankind may thereby be brilliantly illuminated in exquisitely-blended shades or be dimly lighted or even left in utter darkness, depending upon the character of its family-unit illuminants. Of this unit of humanity, mother is the centre. To her children, she is the best as well as the most loved being in the world. She is their light and example; and her influence will be evidenced in them as a contribution to the total worth of mankind. As Nature's songsters pour out with unbridled throats their melodies, not knowing whose ear may catch the strains or whose troubled heart may thus be comforted, but bursting with joy themselves and seemingly anxious to make all living creatures more joyous, so the family with its lustrous "centre" should not only be the embodiment of cheerfulness and helpfulness but it should diffuse both "light" and "warmth," in order that the other sprouting plants of progress—children of God—within the radius of its influence may be assisted to maturity.

Children are obviously not responsible for the conditions under which they are born. They are entitled, however, to honorable parentage and to wholesome environment, especially during their tender years. A wiser Hand than man's appoints the spirits to their various earthly homes. It is humanity's mission to nurture them. If it be conceded that a child's surroundings and experiences have more to do with what he may become or achieve than does heredity (and I believe that the best authorities uphold this theory), the responsibilities of marriage and parenthood should not be assumed unless first there be at least a moral resolve to provide whatever may be essential to the comfort, education, and moral and spiritual advancement of the children who may be born, and the general betterment of mankind. This resolve should not be weakened by time or adversity. Could a higher motive inspire the hearts and ambitions of men and women? Each may answer for himself. In this connection, we may consistently point to the fact that there is One who rules on high, a loving Father, whose great plan of redemption is to provide for His spirit children these very opportunities for development. He seeks the spiritual, moral, and physical welfare of His children, and would have all men emulate His example and desires in these respects.

While a mother's influence for the improvement of the children under her care is, practically, unlimited—hers being a more intimate association with them than is the father's—to the same extent she may, through ignorance, carelessness, or indifference, foster tendencies that, if not uprooted in time, will undermine their successful careers. She need not hope to gather grapes from thorns or figs from thistles; but if grape vines are planted,

properly cultivated and pruned, she may expect in time to see the winepress running over; or, if she be a grower of figs, she shall not want for the fruit of her toil. The realization of one's fondest ambition is attained only through thoughtful planning and determined marshaling of resources to the accomplishment of details. There may be those who think details of little importance, but someone of distinction has said that trifles make perfection and that perfection is no trifle. I believe that no truer statement was ever uttered. A child's development is certainly an aggregation of details, of trifles, that tend toward perfection or its opposite. If the family "light" is to gladden and profit humanity, its contributing units must each be the embodiment or representative, at least, of chastity, honesty, charity, bodily cleanliness and thrift; and the individual must have faith in himself, in the one whose example he may be emulating, in mankind generally, and in some supreme power. Let the child's exemplar not fail, under any circumstances, in making plain to her charge that there is nothing so priceless as virtue, and that upon its preservation depends everything that is praiseworthy and desirable. Let her thoughts and words be clean and pure, and let actions speak even louder than her words of counsel. Let her be as conscientiously honest with herself, her husband, her children, and all those with whom she deals as she could consistently feel to exact from others. She should never lack the qualities that beget love, for those attributes are the source of the powerful influence she may wield upon those within the radius of her activities. Her gentle nature should afford a haven of comfort, of rest and security to every member of her family. Her daily tasks should be planned and methodically carried out. This is especially true in so far as they relate to her own personal hygiene and appearance, to the like needs of her children and the preservation of healthful and pleasing conditions in the house that is the family's abode. Our exemplar—mother—cannot hope to engender the same love and respect in the hearts of her husband and children, the same esteem of the world, and be the power for mortal uplift while she gives herself up to slovenliness of person and home and to habitual neglect of her children that she could if the reverse condition were prevalent with respect to family and home. It is a mother's right to be loved and respected by all. At the same time, her own discretionary power leads her to acts that either win or repel both. Only such conditions as a true, gentle woman would tolerate should be permitted in her home. The rose cannot advantageously display its beauty and emit its fragrance if coated with a layer of clay. If permitted needlessly to remain untidy, a little child suffers an injustice to which it should never be subjected. It requires an atmosphere of cleanliness and wholesomeness in order properly to come to fullest bloom. The child's spirit is clean and pure. God, who gave to it its tabernacle

in mortality, has so declared; and who of His creatures can consistently permit the rosy cheeks and the wonderful little body to become and remain besmirched? There is a saying that cleanliness is next to godliness. It may be said further and with equal truth that there can be no godliness without cleanliness. Therefore, if a mother has fallen short in her example in this respect, let her repent, and begin to court in earnest the respect and affection she cherishes, deserves, and should enjoy. Let her practice frugality in her home. The world demands, too, that her children learn how to work and to save as well as to be somebody. An abiding faith in God, supported by constant and earnest prayer, will court the presence of the Spirit of the Lord, which should sanctify her every thought, act, and purpose, and even the house in which she and the other family members dwell. A mother cannot hope to attain the greatest success by her influence in making each member of her little circle contributive to the family-unit illuminant that is to make mankind brilliant unless she is able to exercise the fullest power of a mother's love with the divine approval and assistance of the Lord.

Mothers, wield your God-given influence in accordance with all that is virtuous, lovely, or of good report or praiseworthy. You may not yet know your possibilities of accomplishment. Do permit that Being before whom all men must bow the knee, to point your way, to define your course, to magnify you as the exemplar of mankind. Woman, be the most beautiful and fragrant "flower" in all the world; bless and build humanity. Mother, charm your husband, sons, and daughters every hour.

Liverpool. GEORGE F. RICHARDS, JR.

SPIRITED DEFENCE OF THE CHURCH.

THE subjoined letter, written by a member of the Church to an anti-"Mormon" agitator, appears in the *Deseret News*, of recent date. It is self-explanatory.

Dear sir,—Your letter came this morning, warning me against the "Mormons," whose cause I have espoused, and I wish to thank you for your interest in my behalf. All books and tracts you sent me, I am glad to read also, for when I carefully study them and realize the awful misconception the Christian world is harboring, I feel a new inspiration from God to right the wrongs of these good people.

They love God and his Son Jesus Christ with a devotion and zeal which is a wonder to even one, like myself, who has worked in various Christian denominations and found so many everywhere consecrated to the Lord. In Jesus' name I ask you to read my answer carefully.

You ask me to borrow the "Doctrine and Covenants." Let me

here state, all of their books. Church histories, etc., were early put into my hands (never held back) and I was asked to study every word carefully before accepting. I was also admonished to see ministers of all denominations and hear the "Anti-'Mormon'" side of the question. All of this I have done.

The result has been, after devout prayer that I should not be led astray, I am compelled by my conscience and God's directing power, to be baptized in the "Mormon" Church as soon as it is completed.

One of your tracts speaks of the young people as "vile." Let my testimony to the world be, that I have known intimately a great number representing different sections of the west, and, without exception, have found them to be the purest, humblest Christian young people I have ever met.

One good Presbyterian minister has sent me a copy of the *Christian Statesman*. In it, President Monson of the Eastern States mission is portrayed as a "liar." Do you think such articles can influence me, when I know this man personally? When I know his perfect home-life, when I love his devoted, Christian wife, and realize the many sacrifices they together have made for Christ? And lastly, but not least, when I know the eight, beautiful Christian children they have brought into the world, the oldest of whom is now on his mission, consecrated to Christ!

It is not one or two elders that have "deceived me." No, it would have to be a great number of beautiful, inspiring characters under the banner of Satan! What a paradox! I am too sane a woman to believe Satan produces "angels of light" en masse!

"By their fruits ye shall know them," is our blessed Lord's command for discernment, and by the "fruits" of the "Mormon" Church I know that those thousands of young lives that go out yearly to bear their testimonies, are most assuredly of God!

At first some of your tracts might have influenced me, had I not read the ones which I know to be absolute lies. The misrepresenting of their beliefs in the first place, is of Satan. It is strange that such a name as Frank J. Cannon should deceive the good Christians of the east.

If anyone is really desirous of the truth, I will introduce him to a young lady who studied in Berlin when Frank Cannon's son was there on a mission for the "Mormon" Church. His father was sending him money to help him on his mission, while he himself preached against the Church here. His son was discouraged and wrote that it was best for him to return to America.

What was Frank Cannon's answer to his son? That he would regret it to his dying day if he gave up his mission.

* * * * *

One tract you sent me, wanted to prove the foolishness of Joseph Smith's claim, on the strength of his being illiterate. Let

me quote St. Paul: "Not many wise men after the flesh are called. God hath chosen the foolish things of the world to confound the mighty, and base things of the world and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence."

And now as I close, I beseech you who call yourselves Christians, if you cannot believe the "Mormon" teachings, do not accept them. But live up to the command of God, "Thou shalt not bear false witness against thy neighbor!"

How will God hold you guiltless if you persist in dispersing tracts written by lying anti-"Mormons"?

Suppose that I singled out some black sheep in the churches where I have worked, told some of the immorality I found there, and then denounced the whole church in consequence. Would God justify me? Yet I could do it, by following your erroneous methods.

Christians, fight sin! The world is full of it. Let not God denounce you for fighting those who are giving their lives to make the world better and purer. If you are deceived without your desiring to be, God will forgive you. But if you are deceived by closing your eyes to those who wish to present "the other side," then God will surely punish.

When you persecute any sect that really love the Christ, are you not "kicking against the pricks"?

My prayer is for all, the wicked writers of those tracts, and the blind believers in them. To the latter I quote the dear Lord's own words, "Father, forgive them; for they know not what they do."

Yours, in the gospel of Christ,

JULIA MOSEHAUER.

A TRIBUTE TO MOTHER.

ADDRESS DELIVERED BY SISTER MAUDE HARRIS, AT "DESERET," LONDON, ON "MOTHER'S DAY," MAY 12TH, 1918.

A GREATER honor I could not have, than this, to pay a tribute to Mother. Mother, who has loved us and cared for us since first our tiny eyes opened in this wonderful world; who taught us at her knee to pray, and has watched over us with tender care and kindness right through our lives, and will always do so, as long as she is permitted to stay in this world of sorrow!

"Who ran to help me when I fell
Who would some pretty story tell,
Or kiss the place to make it well?
My Mother."

We do not realize the patience Mother has, nor think, how often

we say harsh words to wound her, while she forgives and loves us just the same. Mother's gentle lips never speak an angry word, and her blessed serenity is never stirred, except sometimes to chide a careless joke, lest it should probe too deeply.

Mother's life is one of unselfishness from beginning to end; her life is as pure as the beautiful carnations; she is gentle as a summer breeze, and as fragrant and sweet as the most delicately perfumed flower God has given us. Many, many pleasures and happy times she might have had; but no, she sacrificed them for us.

Well do we know who it is that does not forget the simplest duty; who does all those small things which mean so much to our comfort, and yet, we hardly ever stop to think about this, or ask, with grateful hearts, a blessing from on High on those beautiful, loving hands that do so much for us and never tire in their labor of love.

"The bravest battle that ever was fought,
Shall I tell where and when?
On the map of the world you will find it not;
It was fought by the mothers of men.

"Not with cannon or battle shot,
With word or mightier pen;
Not with wonderful word or thought,
From the lips of eloquent men.

"But deep in some patient mother's heart,
A woman who could not yield,
But silently, cheerfully bore her part;
Aye, there is the battle field."

Such is the beautiful, blameless life of Mother. Therefore, let us strive to do everything we possibly can to make her happy; let us put aside our hasty way of answering her and be as gentle to her as she is to us. Let us bear in mind her sacrifice, her love, her unselfishness and patience, and try to be like her in all our ways.

Our tribute to Mother should be that we strive to make our life as perfect as hers is, that she may never have any moments of worry, wondering how we, her children, will go through the world.

Remember, Mother always has a cheerful countenance, however hard and stony the pathway may be.

For "Mother is a mother still, the holiest thing alive."

This, Mother, is the tribute of my heart to-day. God bless our mothers!

TRUE obedience to God is the obedience to faith and good works; that is, he is truly obedient to God who trusts Him and does what He commands.—MARTIN LUTHER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 6, 1918.

EDITORIAL.

CONFERENCE REFLECTIONS.

In preceding issues of the *Star*, we have given a synopsis of the reports of the Eighty-eighth Annual General Conference, as published in the *Deseret News*, and feel assured that our readers, while perusing the addresses delivered, have partaken of the good spirit that prevailed during the sessions. For, as is always the case with gatherings of that kind, the speakers were filled with the spirit of their calling, and each of them had a message to deliver.

The opening addresses of the First Presidency were an outstanding feature of the Conference—something unique and different from any discourses ever delivered in the pulpits of any other denomination. The venerable President of the Church urged the people to foster home industries and to practice economy, and he read some highly interesting and encouraging statistics. In a subsequent address he warned his hearers against unchastity, which, it must be admitted, is one of the sins of our age. President Anthon H. Lund sounded a note of warning against over-indulgence in amusements, and President Charles W. Penrose explained how the Latter-day Saints could be "saviors on Mount Zion."

It has been estimated that twenty thousand people attended the Sunday sessions of the Conference. The majority of these were members of the Church from all parts of the inter-mountain region, and conference presidents from far and near, but many who are not members of the Church had, as usual, made it a point to attend these gatherings, and some of them had traveled long distances to hear the Conference speakers and enjoy the singing by the famous choir and the wonderful performances of Professor J. J. McClellan on the equally famous Tabernacle organ.

President Smith also bore a powerful testimony to the divinity of the Church of Jesus Christ of Latter-day Saints. He solemnly affirmed its possession of the true gospel of Christ and the authority to officiate in the name of the Lord, and there was not a Latter-day Saint present who could not say "Amen!" to that testimony.

Naturally, the war occupied the minds of many of the speakers. President Anthon H. Lund and President Heber J. Grant especially dwelt upon the great moral issues that are at stake in this struggle. To the Latter-day Saints, who can look upon the present world-drama with eyes not dimmed by partiality and prejudices, this is a conflict for the liberation of mankind, including the German

people and the nations allied with them, from the burdens and curse of mediæval militarism, no less than a defense of true democracy against an autocracy that aims at the enslavement of the world. The Latter-day Saints know that when the smoke of the battle is over, and the wounds of the bleeding nations are healed, and when all can see more clearly—then even the German people, liberated and enjoying peace, will thank God for the sacrifices made by those whom they now look upon as enemies, for they will, by that time, have learned that prosperity, achievements of every laudable kind, and honor and power, can be won in times of peace by nobler methods than those employed by a policy of iron and blood. They will have been awakened from their troubled sleep and "ugly dreams" as from a nightmare, and thank God for the light of a new day, a new era.

The Latter-day Saints feel assured, too, that the final outcome of this struggle will be a victory for the principles of human brotherhood, which have been so well defined by President Wilson and the British Premier. They believe, as was so eloquently pointed out by some of the speakers in the Conference, that God raised up the American nation for the very purpose of taking the part now occupied by it in the great struggle for the freedom of all mankind. They believe also, that, as we read in the Book of Mormon, "He that fighteth against Zion shall perish" (II. Nephi 10: 13). They believe that the Lord is the King, and that He has stretched out His arm to establish His kingdom upon this earth, and that this war is a necessary preparation for that great work.

The idea of a League of Nations, which is but another name for the brotherhood of man, is taking hold of leading statesmen in Great Britain and France, as in the United States. The subject is being investigated and discussed from every point of view, and it is not impossible that such a league may be formed even before the sound of the last shot of the war has died away. Possibly the defeated side will be forced to acknowledge the supremacy of such a league, as one of the chief peace terms. In that case, war would be a thing of the past, and the nations might disarm and use the money that otherwise would be spent on their military equipment, to pay off their indebtedness and lay the foundations for a new era of prosperity and happiness.

But after all, it must be borne in mind, that no device man can make, be it peace societies, peace congresses, peace tribunals, or leagues of nations, can abolish war and bloodshed forever, unless the children of men repent of their sins of violence, impurity, and false worship, and serve the living God.

Repentance of sin and error is the first condition of universal peace, the beginning of the Millennial reign of our Redeemer, and that was the keynote of the Conference addresses.

J. M. S.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE semi-annual meetings of the Sheffield conference convened at the Latter-day Saints' church, Sheffield, May 26th, 1918. There were present, President George F. Richards, of the European mission; President Leroy S. Dickson and Elder Walton E. Bodily, of the Nottingham conference; President Lester F. Hewlett, of the Manchester conference; President Joseph S. Nelson, of the Leeds conference; and President Hugh S. Latimer and Elder Leland T. Hair, of the Sheffield conference.

The Sunday-school session commenced by singing, "The morning breaks," and prayer by Brother Wilford Bradley. After another hymn, President Hugh S. Latimer delivered a brief address of welcome. The Sheffield branch Sunday-school rendered an excellent program.

President Joseph S. Nelson expressed his appreciation of the privilege of attending the conference, and then directed his remarks to the children.

A quartet was rendered by members of the Barnsley Sunday-school.

President George F. Richards addressed the conference. He read from the 4th chapter of Ephesians, and said that the same offices are in the Church to-day as were in the primitive Church, and they are for the same purpose, namely, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." If the saints, said he, would heed the teachings of the officers of the Church and follow their counsel, they would make rapid strides toward perfection and salvation. The Scriptures teach that except we are one we are not Christ's. That we have not reached a point where we can say we are His, is evident by the disunion and contention found among us, in disobedience to the commands of the Lord and the admonitions of His servants. There is too much backbiting, evil speaking, and bearing of false witness, in the Church. Such conduct drives the investigator from the Church and destroys the faith, confidence, and love of the members for one another. In this way we drive from us the Spirit of God, and make place for the spirit of the evil one. The kingdom of Satan is found within, instead of the kingdom of God. If we follow the counsels of the authorities of the Church, we shall please the Lord and receive the guidance of His Holy Spirit, into paths of peace, joy, and salvation.

After a closing hymn, benediction was pronounced by Brother George C. Wilson.

The afternoon session commenced by singing, "Glory to God on High," and prayer by Brother Daniel Whitehouse. Continued by

singing, "Behold the great Redeemer die." The authorities of the Church were sustained unanimously.

Elder Walton E. Bodily emphasized the importance of the step the Latter-day Saints have taken in accepting the gospel.

President Lester F. Hewlett dwelt at length on "the apostasy."

President George F. Richards said that when men's minds are drawn out toward the Lord, with a desire to know Him and His will concerning them, they are in a fit condition to receive inspiration from Him, even as a receiving instrument that is in tune with the sending instrument of a wireless system is capable of receiving the message sent. Examples of this principle are seen in the experiences of the Prophet Joseph Smith. He desired with much earnestness to know which of all the contending sects was of God and, believing in the Scripture that says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1: 5), he sought the Lord in earnest, secret prayer, and received the visitation of the Father and the Son, and the answer to his question, that they were all wrong. Three years later, he was very desirous of knowing whether his life's course was approved of God, and in answer to prayer, he was rewarded by the visitation of the angel Moroni. The vision of the Glories, known as the Seventy-sixth section of the Doctrine and Covenants, was given to Joseph Smith and Sidney Rigdon under similar circumstances; and many other instances of a similar character might be cited in fulfilment of the promise, seek and ye shall find; ask and ye shall receive. The speaker said that the Lord had inspired Columbus and other discoverers and settlers of the American Continent, also the Constitution of the United States, that His Church and kingdom might be established on that land, which is a land of promise, and that His gospel might be restored where His children might be protected in civil and religious liberty. His work is all planned in advance, and men are used as His agents to carry out the plans. The coming of our Lord, as predicted so fully by the former-day prophets, has been planned, and preparation is being made for this important advent. The principles of justice, liberty, and peace must be world-wide. It will be accomplished in a large measure as a result of the present world-war. This will compensate for all the bloodshed and suffering of the war. The wisest minds of all nations are forced to consider in the most solemn and serious manner what is right and just between the nations and between classes within the nations and how justice and righteousness may be brought about. Under such circumstances, they are in a position to receive inspiration from on high and to be used as God's agents to evolve plans and principles, and ways and means by which these ends may be attained, in preparation for the coming of Christ and His Millennial reign.

President Leroy S. Dickson sang a solo.

The session was brought to a close by singing, "Brightly beams our Father's mercy." Benediction by Brother Joseph Hamstead.

The evening session commenced by singing, "Come, we that love the Lord." Invocation by Brother Samuel Smith.

President Hugh S. Latimer spoke briefly upon the gospel principles.

Elder Leland T. Hair spoke on baptism, and the necessity of this ordinance.

Miss M. Holten sang, "Into Thy Hands."

President Leroy S. Dickson quoted the first Article of Faith, and then explained the doctrine of the Deity.

Miss E. Atherley sang, "The Better Land."

President George F. Richards was the concluding speaker. He said that unless we can show a difference between our religion and the religions of other people, and that ours is more reasonable, more desirable and more scriptural than theirs, we can scarcely hope to convert them to our faith. It might be asked, said the speaker, what have the religionists of to-day to offer in exchange for "Mormonism"? Are we willing to accept half a loaf in lieu of the whole? All the truth that can be found in any or all other churches of to-day, is to be found in the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, and there are many beautiful gospel principles and ordinances believed in and practiced by the Latter-day Saints, that are not understood by the rest of the religious world. The effect of the atoning blood of Jesus Christ is not thoroughly understood. By it, little children who die before they reach the age of accountability, which has been revealed to be eight years, are fully redeemed, and have eternal life. There are no little children in hell. By Christ's atonement, all shall come forth from the grave, great and small, good and bad, and be immortal beings, no more subject to death; and, in their resurrected and immortal bodies, are to be judged according to the deeds done while in this life, and each receive a place in a mansion Christ has gone to prepare. The sons of perdition only are excepted. The atonement redeems us from all our individual sins, through obedience to the laws and ordinances of the gospel, which include repentance, faith in Christ and in His atonement, and in baptism by immersion in water by one having authority from God, and in the laying on of hands for confirmation to membership in the Church and kingdom of God and the bestowal of the Holy Ghost. These principles and ordinances apply alike to the living and the dead. The gospel being the law by which all must be judged, and condemned or justified according to merit, must, in justice, be taught unto all men, for, as the Scriptures tell us, "until the law, sin was in the world; but sin is not imputed where there is no law." For this reason, the gospel has to be preached to the dead—disembodied spirits—the same as to the living, mortal men. This is being done by the

faithful elders who have departed this life. The ordinances of the gospel also have to be received by the dead as well as by the living; but for the dead, the work must be done vicariously, even as Christ did a work vicariously for us. This responsibility rests upon us who are living; and, for this purpose, temples are built in this, as in former dispensations; genealogies of our kindred dead are being obtained: and the work is being attended to in the way and by the authority recognized of God; and, when the dead hear the gospel and accept it, and the temple work is performed for them, the ordinances become effective for their salvation. Understanding these principles, the consistency and justice of Christ's statement to Nicodemus is apparent, namely, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." All will have the privilge of hearing the gospel and receiving the ordinances.

Miss Renee Kimberley sang, "The perfect day."

The conference was brought to a close by singing, "Onward, Christian soldiers." Benediction by President Joseph S. Nelson.

On Saturday, May 25th, at 6 p.m., a meeting of the elders was held. There were six elders present.

AGNES ROBINSON, Clerk.

CHRONOLOGY OF THE WAR.

May 1.—The German offensive in Flanders said to be waning. The battle on the 29th of April regarded as the most sanguinary of this year's conflict.

May 6.—The British retreat from Es Salt, east of the Jordan.

May 7.—Peace treaty between Rumania and the Central Powers signed.

May 9.—The British forces retake lost ground in the La Clytte-Voormezeele sector.

May 10.—The British ship *Vindictive*, filled with concrete, sunk between the piers and across the entrance of the Ostend harbor.

May 14.—The Italians sink an Austrian dreadnought in the port of Pola.

May 19.—As the result of an air raid over London and eastern counties, thirty-seven persons are reported killed and sixteen injured. Five hostile machines are said to have been brought down.

May 27.—The Germans begin a new attack, this time between Rheims and Soissons—40 miles—and another between Locre and Voormezeele —six miles—south of Ypres. British troops supporting the French.

May 28.—The Germans cross the Aisne between Vailly and Berry-au-Bac.

May 29.—The Germans cross the river Vesle. The French retreat to Soissons. The British fall back to south of Thierry.

May 30.—The French retreat from Soissons. The Germans claim 25,000 prisoners. American troops capture the little village of Caligny.

FROM THE MISSION FIELD.

Transfers.—Elder State England was transferred from the Liverpool to the Nottingham conference, May 11th, 1918.

Elder Arthur D. Evans was transferred from the Birmingham to the Irish conference, May 15th, 1918, and Elder Joseph H. Ririe from the Irish to the Birmingham conference, May 20th, 1918.

Y. L. M. I. A.—At a meeting held in the home of Sister Cook, May 15th, 1918, a Young Ladies' Mutual Improvement Association was organized in the Stroud branch of the Bristol conference. Sister Elizabeth E. Smith was set apart as president, with Florence M. Cook as first and Elizabeth A. Creed as second counselor, and Ivy G. Cook as secretary and treasurer.

Lady Missionaries.—The following-named sisters have recently been appointed as missionaries in the British mission:

Newcastle conference: Hannah Graham, Grace Ethel Balls, Elizabeth Walton, and Isabella Summerside. Birmingham conference: Ann Deans. Bristol conference: Miriam Bateman. Leeds conference: Mary Stead and Sarah Ellen Thackray.

Sunday School.—A Sunday-school organization was effected at the Bolton branch, Manchester conference, on Sunday, May 19th, 1918. The following were sustained and set apart by President Lester F. Hewlett, for their respective positions: John Risely, superintendent; Edith Alice Olive, first, and Edith Annie Cooperthwaite, second assistant; Augusta E. Shortle, secretary; Mabel Risely, organist; William Partington, teacher; and John Risely, assistant.

The Dainties.—Seven juvenile sisters of the Leeds conference banded together to form a troop known as "The Dainties." It was their object to give wholesome entertainments in behalf of the charitable or Sunday-school organizations of the conference. Their generous offer was accepted and enjoyed by the branches of Clayton, Leeds, Halifax, Batley, and Pudsey. Those taking part were: Cissie Briggs, Alma Page, Nellie Briggs, Elsie Thackray, Evelyn Craven, Ada Kershaw, and Emily Briggs, all under the able leadership of the latter.

Mother's Day.—On Sunday, May 10th, 1918, all the branches of the London conference devoted the Sacrament service to "Mother's Day." The programs were specially arranged, and speakers were assigned to every branch to speak upon the theme of mother and motherhood. A white carnation was given to each mother who attended the services, while a red carnation was tendered the fathers in honor of the mother. At "Deseret" there was an exceptionally large gathering.

Sunday, May 12th, was observed as "Mother's Day" throughout the Leeds conference. In each of the six branches the evening services were devoted especially to paying tribute to the sacredness and responsibility of motherhood.

Baptisms.—A baptismal service was held in the River Wye, near Symonds Yat. Bristol conference, when two candidates were baptized. Elder Ivin Hoggan officiated. At a short meeting held the same day, May 22nd, 1918, they were confirmed. Three children were blessed.

A baptismal service was held in the River Taff, at Cefn Coed, Bristol conference, May 24th, 1918, when two candidates were baptized. President Stephen H. Winter officiated. They were confirmed the same day.

On Sunday, May 11th, 1918, a baptismal service was held at Sunderland, sea-side, Newcastle conference, at which two souls were added to the fold. President William J. Loosle officiated. The new members were confirmed by Local Elder William W. France and Elder David Bennion.

Relief Society Items.—At South Side Masonic Temple, Glasgow, on Thursday, May 16th, this year, a sale of work was conducted by the sisters of the Relief Society of the Glasgow branch. The president, Sister Mary Hunter, presided. The hall was beautifully decorated with house plants. These were sold under the direction of Brother William E. Rennie. The sum of £13 14s. 2d. was realized.

On April 21st, 1918, the Norwich branch Relief Society delivered 103 eggs to the Norfolk War Hospital for wounded soldiers. This was the result of the observance of an "egg Sunday" on the voluntary contribution basis.

A successful social was given by the Relief Society of the Grimsby branch, Hull conference, on Thursday, May 9th, 1918. The program consisted of a piano selection, songs, and readings. Conference President William D. Lewis, Branch President James R. Skipworth, and Sister F. Hall, President of the Relief Society, made appropriate remarks.

Branch Conference.—Three interesting sessions of a branch conference are reported by Sister Annie Parker, of the Nelson branch, held Sunday, May 12th, 1918, over which President Thomas H. Brown presided. At the morning session the children rendered a program, followed by remarks from Sister Elizabeth Harker, Elder Herman K. Danielsen and President David A. Owen. The afternoon meeting was occupied in presenting the names of the authorities, and in talks by President John E. Owens of Burnley, President Brown and Brother Bell. The speakers at the evening session were Elders Herman K. Danielsen, Harold L. Browning, and President David A. Owen. The afternoon and evening meetings were well attended.

A branch conference was held at Blackburn, Liverpool conference, on Sunday, May 26th, 1918. President David A. Owen and Elders Herman K. Danielsen and Harold L. Browning were present. The three sessions were well attended. The morning service was devoted to Sunday-school work, a program being rendered by the children. At the evening meeting President David A. Owen and Elder Harold L. Browning were the speakers, and a solo was rendered by Branch President Walter Thompson.

Socials.—A farewell social was held at Leeds branch, 38 Park Square, Leeds conference, on May 6th, 1918, on behalf of Brother Fred. Farrar (late president of that branch), who has been called to join the colors. President Joseph S. Nelson was present, and Elder E. H. Clark took the chair. The program consisted of songs, recitations, pianoforte solo, musical trio, etc. President Nelson spoke, thanking Brother Farrar for his services. Brother Farrar expressed his regret in leaving the saints and the branch, but hoped soon to return and to take up his duties again.

On Wednesday evening, May 22nd, 1918, at the London College, Holloway, the Holloway Relief Society gave a very successful social. The program included musical selections, solos, and contests. Each officer of the branch was given a beautiful flower. The proceeds of the evening will be used to purchase material to make clothing for the poor.

On May 10th, at the Byfield Hall, Barnes, London, the Hammersmith branch gave a social. Their own hall at Broadway, Hammersmith, was not large enough for the number who were expected to attend, so the Byfield Hall was secured for the occasion. The social part of the gathering was directed by Sister Grace Pugh, while the bazaar features were under the management of Sisters Emily Frogley and Hannah Lloyd, of the Relief Society. The refreshments were served under the direction of Sisters Alice Blainey and Margaret Hailes. The contests and games were supervised by Mr. John Reid and Sister Ethel Frogley, while the concert was presided over by President Ralph J. Pugh. The exercises were largely presented by friends, who contributed their portion to the well-rendered program.

CONTENTS:

Her Influence 353
Spirited Defence of the Church 356
A Tribute to Mother 358
Editorial:
Conference Reflections ... 360
Minutes of the Sheffield Conference 362
Chronology of the War 365
From the Mission Field 366

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.